

PhD THESIS

**THE THEOLOGICAL SIGNIFICANCE OF THE BIBLE METAPHOR  
LION AND THE LAMB IN NICOLAE GOGOL'S WORK IN THE  
CONTEXT OF REPRESENTATIVE RUSSIAN WRITERS  
REPRESENTATIVES FOR THE NINETEENTH CENTURY (FEODOR  
DOSTOIEVSKI, FEODOR SOLOGUB AND IVAN KRYLOV**

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PhD

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Metropolitan Ilarion noted in his article *Orthodoxy in Nineteenth-Century Russian Culture*<sup>1</sup> that "nineteenth-century Russian literature" is rightly considered one of the highest peaks of world literature."<sup>2</sup>

This statement is based on the development of literature through religious research by Russian writers of the time. The 19th century period was called the Silver Age, and the factors that contributed to the development of this period are due to the following achievements: firstly, the politicization or "connection of literature with political tendencies", secondly, the "consolidation of national literature" - through the wide range of writers of that period. The third reason was the development of the essay genre (its clearer definition, because it was not defined and developed until the 19th century). The fourth reason is "the fusion and mixing of genres, variety of shapes and styles." The fifth aspect relates to that denial of classical literary traditions and the implantation of freedom of expression and ample thought, and finally, the sixth reason that consolidated this period of silver was the framing of philosophical and theological ideas in literature. Russian, through works that include the church creed, Christian principles and biblical metaphors, without which they cannot tend to a high and at the same time profound level.<sup>3</sup>

Literature played an important role in the life of the Russians. From antiquity, the Russians were men of literature and the word, and the nineteenth century brings to the attention the richness and depth of literature and theological thought among the Russians. Classical Russian literature of the nineteenth century is, in other words, the key to Russian civilization, from which can be found the following aspects: the way in which the baptism of Russia took place; how the history of this people developed, who its heroes and enemies were, and how orthodox thought and faith and the identity of the Russian people developed. Pushkin, Gogol, Leskov, Dostoevsky, Lermontov, and others were the ones who, through their works, brought the Russian man to an understanding of his identity, to the "embodiment of Christian ideals,"

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<sup>1</sup> Alexandru Cocetov, „Arhetipul Paștelui în opera lui Nicolae Gogol”, *Meridian Critic*, No 1, Volume 36, 2021, pp. 185-192.

<sup>2</sup> Митрополит Иларион (Алфеев), *Православие в русской культуре XIX век* (Mitropolitul Hilarion (Alfeyev), *Ortodoxia în cultura rusă, secolul XIX*), <http://kurskonb.ru/our-booke/slovo/doc/065.html> (accesat la data de 04.01.2021).

<sup>3</sup> Нина Алексеевна Коноплева, Светлана Сергеевна Антипова, „Метафора в литературных текстах русских поэтов конца XIX - начала XX века как репрезентация социокультурных кодов картины мира”, în *Ученые записки Забайкальского государственного университета*, Том 11, No 3, 2016 (Nina Alekseevna Konopleva, Svetlana Sergeevna Antipova, „Metafora în textele literare ale poezilor ruși de la sfârșitul secolului XIX - începutul secolului XX ca reprezentare a codurilor socioculturale ale imaginii lumii”, în *Note științifice ale Universității de Stat Trans-Baikal*, volumul 11, nr. 3, 2016), pp. 75-76.

to an understanding of biblical metaphors, the image of Christ, and "Lastly, the covenants of the Gospel," and last but not least, the heroes of nineteenth-century literary works encourage today's believer to manifest those Christian qualities such as "love, humility, courage, faith, etc." Archimandrite Simeon declares that "if we want to survive as a people, to keep our Orthodox civilization, to remain faithful to the truth of the gospel, then our main assistant in this work has been, is and will be, the great Russian literature."<sup>4</sup>

It is useful for a believer to have a broad cultural perspective, and for this he also needs the knowledge of literature, which provides education, develops intelligence and deep thinking, and this can not be done without framing in the context of world history, especially the of nineteenth-century literature, in which the classics sought the face of God, sought the growth of faith and the confession of biblical values through literature. Obviously, this list can go on, but the writer on whom this study will be conducted is Nicolae Gogol. Nicolae Gogol differs from the rest of the Russian writers and is even considered above all others by the fact that, first of all, Gogol, not being a native of the Russian people, proved to be one of them, as Vladimir Voropaev remarked, "by his tastes and his mentality."<sup>5</sup> The second reason that distinguishes Gogol from his contemporaries is that he finds his own style in his writings (stories, plays, and satirical works), which abound in the truths of life. Also, Gogol does not create anything mystical but renders things as they really are (adding elements of the life of the Russian people) and in addition, introduces biblical concepts to bring people closer to God.

Through his literary work and his way of life, Nikolai Vasilyevich Gogol remained in Russian literature as the only Orthodox author who "not only through the power of talent but also through his way of life, testified to the essential role of the word of the Gospel and the Holy Church." He was regarded as "a deeply religious person who was well acquainted with patristic literature and liturgical books," and because of the "spiritual crisis of his day," when

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<sup>4</sup> Архимандрит Симеон (Томачинский), „Русская литература как хранительница цивилизации”, Курской духовной семинарии (Arhimandritul Simeon (Tomachinsky), în articolul său „Literatura rusă ca deținătoarea civilizației”, pe pagina oficială a Seminarului Teologic din Kursk, Rusia), <https://www.kurskpds.ru/articles/russkaya-literatura-kak-khranitel'nitsa-tsvivilizatsii/> (accesat la data de 18.01.2021).

<sup>5</sup> Владимир Алексеевич Воропаев, „Умереть с пеньем на устах ... молитва Гоголя ко Пресвятой Богородице в славянском фольклоре и литературном предании”, *Проблемы исторической поэтики*, Федеральное государственное бюджетное образовательное учреждение высшего профессионального образования «Петрозаводский государственный университет», 2016 (Vladimir Alekseevich Voropaev, „A muri cântând pe buze ... Rugăciunea lui Gogol către Sfânta Fecioară în folclorul și tradiția literară slavă”, în *Probleme de poetică istorică*, Instituția de învățământ bugetar de stat federal, „Universitatea de Stat din Petrozavodsk”, 2016), p. 156.

people were moving further and further away from God and His Word, Gogol. as an orthodox spiritual author and thinker”, he created literary works through which every reader (Ukrainian or Russian) can know Christ, understand the way of salvation and draw closer to God. Moreover, thanks to his talent, the Russian classic "combined the greatness of the Church Slavonic language and the beauty of Russian dialects," as well as "the lyricism of Orthodox prayer and the poetics of Russian little songs," so that the treasure of Orthodox spirituality could be accessed by any inhabitant of the land. Russian, and the result of the work of the great classic was unmatched, so that, "the work of this writer has become compulsory in the school and university curriculum in Russia and Ukraine. Gogol's work also "serves as a guarantee of the spiritual and cultural unity" of the Russian people, and more.<sup>6</sup> As Metropolitan Ilarion remarks, Gogol's name (including Dostoevsky, Leskov, Chekhov, etc.) is "written in golden letters not only in the history of world literature, but also in the history of the Orthodox Church," and one of his motives to say this is that if many of the intellectuals of that time "left the Orthodox Church" and biblical thinking, it was Gogol who tried to turn the Russian people to God.<sup>7</sup> Thus, the framing of biblical metaphors in Gogol's work aims to apply biblical principles and teachings to daily life. Gogol, framing the qualities of Lion and the Lamb, wants to show the beauty of Christ in and through the life of the characters he gave life to in the pages of his writings.

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<sup>6</sup> *Полное собрание сочинений и писем в 17 т.* Т. 1, „Вечера на хуторе близ Диканьки”; Т. 2, „Миргород”. Научного совета «История мировой культуры» РАН Издание выпущено при содействии Некоммерческого партнерства «Полтавское землячество» (Москва) и Благотворительного фонда «Богуслав» (Киев). Составление, подготовка текстов и комментарии: И. А. Виноградов, доктор филологических наук, старший научный сотрудник Института мировой литературы РАН, В. А. Воропаев, доктор филологических наук, профессор МГУ им. М. В. Ломоносова, председатель Гоголевской комиссии Научного совета «История мировой культуры» РАН (По благословию Святейшего Патриарха Московского и всея Руси КИРИЛЛА и По благословию Блаженнейшего митрополита Киевского и всея Украины ВЛАДИМИРА). Издательство Московской Патриархии Москва - Киев, 2009 (*Volumul complet de lucrări și scrisori în 17 volume*. Vol. 1, „Serile la o fermă lângă Dikanka”; Т. 2. „Mirgorod”. Consiliul științific „Istoria de culturii mondiale” RAS. Publicația a fost publicată cu asistența parteneriatului necomercial „Comunitatea Poltava” (Moscova) și a Fundației de caritate „Boguslav” (Kiev). Compilație, pregătire de texte și comentarii: I. A. Vinogradov, doctor în filologie, cercetător principal la Institutul de literatură mondială al Academiei Ruse de Științe, V. A. Voropaev, doctor în filologie, profesor al Universității de Stat din Moscova M. V. Lomonosov, președintele Comisiei Gogol a Consiliului științific „Istoria culturii mondiale” RAS (Cu binecuvântarea Preasfințitului Patriarh al Moscovei și al întregii Rusii, Kirill și cu binecuvântarea Preafericitului Său Mitropolit de Kiev și a întregii Ucrainei, Vladimir), Editura Patriarhiei Moscovei, Moscova - Kiev, 2009), pp. 4-5.

<sup>7</sup> Митрополит Иларион (Алфеев), *Православие в русской культуре XIX век* (Mitropolitul Hilarion (Alfeyev), *Ortodoxia în cultura rusă, secolul XIX*), <http://kurskonb.ru/our-booke/slovo/doc/065.html> (accesat la data de 04.01.2021).

*The purpose of studying the biblical metaphors of Lamb/Lion in the literature of Nicolae Gogol.* Gogol is considered the national writer of all Russians. He is also considered "the founder of a new literary movement that has opened up horizons of unprecedented realism."<sup>8</sup> In this sense, the purpose of this research is to analyze the two biblical metaphors, namely Leo and Lamb (the names with which Christ is called). Although at first glance it may seem a strictly biblical subject, which is found in the books of Exodus, Psalms, the Gospel of John, Revelation, and other books of the Bible, these metaphors are also found in nineteenth-century Russian literature. Although not found directly in some literary works (including Gogol's work), the reader who is familiar with biblical texts may discover the author's intention (poet, prose writer, or playwright) to include one of these metaphors in his literary work by through his characters or narration (for example: Krylov uses these metaphors in the characters in fables, Dostoevsky uses them in novels and Pushkin in poetry).

The present thesis aims to analyze the multilateral nature of Gogol's work. The biblical, theological and historical richness he uses in creating national and international literary works sets him apart from his contemporaries. He includes biblical truths in his daily activities, giving realism to his writings, taking care to expose the concepts found in the Bible, and embellishing his characters with (for all time) characteristics.

The present research aims to argue that Gogol's work brings to the reader's attention the scriptural principles and teachings, which are transposed and introduced both in the time and space of his writings through the characters and the narrative, and in the author's correspondence. We will also consider the purpose for which Gogol introduced into his works the biblical concept of the metaphors of Leo and Lamb, which show both the humility, humility, and sacrifice of Christ, and His reign, glory, and authority. earth.

In her article, "The Concepts of Revenge and Salvation of the Soul in the Early Works of N. V. Gogol," researcher Tatiana Naletova explained that Christian themes in N. V. Gogol's work "embody the most important concepts of salvation. to the soul "through faith in the sacrifice of the Lamb of God and through obedience to the lion of Judah, Jesus, the Lord of

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<sup>8</sup> X. Ш. Точиева, *История русской литературы XIX века (1800-1890 гг.)*, Учебное пособие, Чеченский государственный университет, Грозный, 2012 (H. Ş. Tochieva, *Istoria literaturii ruse din secolul al XIX-lea (anii 1800-1890)*, note de curs, Universitatea de Stat din Cecenia, Grozny, 2012), pp. 30-40.

lords, and the King of kings.<sup>9</sup> And regarding the "Christian metaphors of the early works of N. V. Gogol," Naletova said that they represent the whole spiritual and moral area of mankind.<sup>10</sup>

In this regard, this paper includes the study of the metaphor of "Jesus Christ as the Lamb and the Lion" in the holistic text of the Bible, as can be found in the Russian literary works of the four nineteenth-century writers.

**Specific description.** The specific description of the biblical metaphors Lion and Lamb can be found in nineteenth-century Russian literature and art. For example, Jesus, according to D. Merežkovskii's concept in his book *Jesus the Unknown*, is found in another form, that of "leader of the people," in A. Blok's *Twelve*. At other times, Jesus Christ appears "primarily human, deliberately provincial," revealing God to men through the daily realities of life, according to B. Pasternak. In this regard, Alexei Davidov, in his article *The Problem of Mediation in European Culture: The West and Russia*, brings to the attention of the Russian reader the importance of understanding and recognizing Christ as God-man, in order to "protect, save, justify, and deliver from sin."<sup>11</sup> All these truths can be discovered in Gogol's work.

Russian writers, regardless of the depth of their faith or beliefs, have treated the Bible and the Gospel as an inexhaustible source of inspiration since ancient times, borrowing images, subjects, characters, and ideas from the holy book to create profound works of art. , value and impact (national and international).<sup>12</sup>

Nineteenth-century Russian literature has had such an impact that today's researchers (mostly from the pro-Russian space) are increasingly concerned about the impact of the "Bible on the work of Russian writers." Thus, the international conference *The Text of the Gospel in*

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<sup>9</sup> Татьяна Борисовна Налетова, „Христианские мотивы возмездия и пути спасения души в раннем творчестве Н. В. Гоголя” (Tatiana Borisovna Naletova, „Motive creștine de răzbanare și modalități de salvare a sufletului în lucrările timpurii ale lui N. V. Gogol”), pp. 130-133.

<sup>10</sup> Татьяна Борисовна Налетова, „Христианские мотивы возмездия и пути спасения души в раннем творчестве Н. В. Гоголя” (Tatiana Borisovna Naletova, „Motive creștine de răzbanare și modalități de salvare a sufletului în lucrările timpurii ale lui N. V. Gogol”), p. 130.

<sup>11</sup> Алексей Платонович Давыдов, „Проблема медиации в европейской культуре: Запад и Россия”, *Общественные науки и современность*, No 2, Институт социологии РАН, Москва, 2001 (Alexey Platonovich Davydov, „Problema medierii în cultura europeană: Occident și Rusia”, în *Științe sociale și moderne*, nr. 2, Institutul de Sociologie RAS, Moscova, 2001), pp. 101-114.

<sup>12</sup> „Священное Писание в русской литературе”, *Россия и Христианский Восток: история, наука, культура* („Sfânta Scriptură în literatura rusă”, în volumul *Rusia și estul creștin: istorie, știință, cultură*), în format on-line pe platforma: [https://ros-vos.net/christian-culture/vz\\_nz\\_lit/](https://ros-vos.net/christian-culture/vz_nz_lit/) (accesat la data de 06.10.2020).

Russian Literature in the Eighteenth and Twentieth Centuries: "Quote, Reminiscence, Motive, Subject, Genre" has gained momentum. All the materials presented at this conference, which is unique in Russia, appear in a scientific publication called Problems of Historical Poetics.<sup>13</sup> One of the names in this research is that of Nicolae Gogol.

## METHODOLOGY

**THE CONTRIBUTION OF THE XVIII-XIX CENTURY.** Researcher Ecaterina Ivanovna Golubeva argues that "in ancient Russia, the Bible was the standard for many ancient Russian genres," and added that "during the formation of secular literature, it (the Bible) became a source of inspiration" for the creation of the most important and deeper works that contain the two essential images: the Lion and the Lamb.<sup>14</sup>

Before moving on, it is important to note that the two centuries, the eighteenth and nineteenth centuries, have some differences, but also some strengths. For example, in the eighteenth century, writers emphasized the book of Psalms. This can be clearly seen by finding the verses of the book of Psalms in the poems of Russian writers of the time. This century was also marked by the creation of the new Russian literature, the writers of that time finding inspiration largely from the book of Psalms and much less from other books of the Old Testament or the Gospel, and the biblical images transfigured in the literary works of that time. can be found directly in the writings of M. V. Lomonosov, A. P. Sumarokov, the poems of V. A. Trediakovsky, etc.

As for the nineteenth century, things are a little different, because the "biblical text in the literary works of Russian writers" at that time "has undergone significant changes: both the functions of the biblical text and how to include it in a work the literature is changing. ”

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<sup>13</sup> Екатерина Ивановна Голубева, *Библейский текст в творчестве Н. В. Гоголя*, на соискание ученой степени кандидата филологических наук, Научный руководитель – доктор филологических наук, профессор Владимир Алексеевич Воропаев, Московский государственный университет имени М. В. Ломоносова, Москва, 2016 (Ekaterina Ivanovna Golubeva, *Textul biblic în opera lui N. V. Gogol*, teza de doctorat pentru gradul de candidat la științele filologice, conducător științific - doctor în filologie, profesor Vladimir Alekseevich Voropaev, Universitatea de Stat M. Lomonosov din Moscova, Moscova, 2016), p. 4.

<sup>14</sup> Екатерина Ивановна Голубева, *Библейский текст в творчестве Н. В. Гоголя* (Ekaterina Ivanovna Golubeva, *Textul biblic în operele lui N. V. Gogol*), p. 24.

Catherine Golubeva argues that nineteenth-century writers no longer used the biblical text directly, but only its idea.<sup>15</sup>

Thus, the works of classical Russian writers of the nineteenth century bring to the attention of readers the biblical truths, the teachings of the Lord Jesus, the scriptural metaphors, but presenting them in an indirect form.

***The purpose and implication of biblical concepts in Russian culture and literature.*** The purpose and implication of biblical concepts in Russian culture and literature were widespread in nineteenth-century writings and works by P. E. Spivakovsky, S. V. Sheshunova, A.V. Urmanov, Tolstoy, Pushkin, Turgenev, Nobakov, Lermontov, Chekhov, etc., but the versatility of approaches and the variety of views of the biblical metaphors Leo and Lamb were exploited and presented most 19th century: Krilov, Gogol, Dostoevsky and Sologub.

Researcher Irina Karatanova reports that "religion has given mankind the foundation of morality and legal relations," religion has also "formed moral aesthetic ideals and has been a source of creative inspiration," and "the best creations in Russian literature, poetry, painting, architecture, sculpture, music are dedicated to the subjects of the Old and New Testaments." In the same vein, the author notes that "Russian writers have looked at the life events, characters, and aspirations of the people, illuminating them with the light of the truth of the Gospel." At the same time, "the spirituality of Russian literature made it unique, and the Russian classics," such as Krylov, Gogol, Dostoevsky, and Sologub (who were in love with Scripture) enriched nineteenth-century Russian literature with the most prolific truths. such as goodness, mercy, human service, salvation, and so on. Irina Karatanova's conclusion about nineteenth-century literature is that "the Church is called to man's personal salvation, but literature pushes" the reader to "seek the truth and the faith."<sup>16</sup>

***The object of the research.*** The object of the research is the basic texts of the classic Nicolae Gogol, such as: his novels, his correspondence and the advice (for family, students, colleagues and readers) that he wrote and published. The list of main sources includes manuscripts not

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<sup>15</sup> Екатерина Ивановна Голубева, *Библейский текст в творчестве Н. В. Гоголя* (Ekaterina Ivanovna Golubeva, *Textul biblic în operele lui N. V. Gogol*), p. 25.

<sup>16</sup> Ирина Александровна Каратавова, „Христианская тема в русской литературе XIX и XX веков” (Irina Aleksandrovna Karatavova, „Тема creștină în literatura rusă din secolele XIX și XX”), pp. 73-77.



published by the author, which, however, saw the light of day through Russian researchers in the twentieth and twenty-first centuries.

**Methodology.** Regarding the methodology of this paper, we used, first of all, the method of historical research which brings to the reader's attention the works of the Russian classic and the evolution of their development, as well as Gogol's specific teachings on the image of Christ, presented in his work. The descriptive method was also used, which highlights the teaching of the Christological metaphor Leo and Lamb from the perspective of Nicolae Gogol. For this, the primary source is his writings (novels, short stories, plays), unaltered by translations, as published in the original languages (Russian and Ukrainian). Gogol's correspondence, which was published in part during his lifetime and in full after his death, will also be used as the main source. Obviously, research will be restricted to writings that focus on the direct or indirect inclusion of the theological metaphors of Lion and Lamb.

The study of Gogol's work is relevant for several reasons. First of all, there is currently no professor or researcher who has studied or published a doctoral thesis or book that addresses the study of the Christological metaphor of Lion and the Lamb, based on the work of Nicolae Gogol. Second, the entire opera (novels, short stories, plays, and correspondence) of the Russian classic processes the biblical teaching of these two metaphors (though in most cases in an indirect form). Third, compared to his contemporaries, or to those of the nineteenth century, Gogol remains the only writer who has abundantly introduced biblical teachings into his writings, countless literary figures who have direct and indirect associations with biblical characters, and Last but not least, he introduced into his work the scriptural doctrine of the salvation and atonement of man through the Lamb of God and the reign of Christ, through the biblical metaphor of Lion. Their purpose is to draw near to God through His Son, Jesus Christ. In addition to the primary sources used in this research, sources on which the entire cursive flow of this paper is based, secondary sources were also consulted, which deal with the subject of the biblical metaphors Lion and Lamb. Due to a large number of secondary sources, the analytical methodology was used in this paper, which includes a brief description of the specific research direction of the authors listed below and also the direction addressed in this paper.

**The content.** Regarding the content of this research, it can be said that it is divided into three large sections, preceded by a short historical framework (Chapter 1), which deals in particular with the historical context of Gogol's life and the introduction of the biblical metaphors Lion and Lamb in classical literature 19th century Russian. At the end of each chapter there are similarities and differences, which analyze Gogol's contribution to the framing

of these metaphors, but also the contribution of other writers of the nineteenth century, such as Dostoevsky (novelist), Krilov (fable writer) and Sologub (poet).

The first chapter of the work brings to the fore Gogol and his spiritual journey. The first part of the chapter highlights the life of Nicolae Gogol, and the second part of the first chapter emphasizes his theology, namely his relation to Holy Scripture, his spiritual life, his literary activity and the inclusion of biblical teachings in his writings. (either literary works or correspondence).

The second chapter deals with the *Metaphor of the Lamb* in Russian culture and literature. The first part of the chapter explains the appearance of this metaphor in Russian culture and literature, the development of Easter and its importance in the life of the Russians. The second part of the chapter focuses on the biblical metaphor of the Lamb in Gogol's work. The end of the chapter reviews some similar elements and some differences of the Lamb's metaphor from the works of other writers, such as Dostoevsky, Krilov and Sologub.

Chapter Three brings to the fore the study of *Lion's Metaphor* in Russian culture and literature. This chapter focuses on the image of Lion in Gogol's work, but also in Russian culture, in which the symbol of Lion was spread in several spheres, such as: the traditional decoration, the symbol of power or even the major element of national art. Gogol presents this biblical concept of Leo's metaphor as a symbol of the reign of Jesus Christ or, as he puts it: the supreme judge. Also, for the writer, these two metaphors (Lion and Lamb) are of crucial importance in the salvation and living of man on this earth, in which first of all the need of the Lamb for atonement and salvation is recognized; and the metaphor of Lion presupposes a living under the authority of this Judge and Lord.

At the end of each chapter, under the heading of similarities and differences, there is a small comparative study in which we study in general other works of the Russian classics of the nineteenth century, especially Dostoevsky, Krilov and Sologub, in whose writings are found full of biblical metaphors Lion and Lamb. The study is done in order to present the link between their works (including the two metaphors) and, at the same time, the uniqueness of the two biblical metaphors in Gogol's writings.

These three writers were included for a number of reasons: the first reason was their concern for the study of Scripture and the inclusion of Bible teachings in their literary works. The second reason is the explanation that these writers give regarding the metaphor of Leo and the Lamb (more precisely of the paschal archetype). The third reason is represented by the diversity of their literary activity: of the novelist Dostoevsky, of the fable writer Krylov and of

the poet Sologub - Gogol being a prose writer and playwright; but no matter what literary field these classical writers dealt with, the metaphor of Lion and Lamb was present in their works. These four writers are the most important Russian authors of the golden age, they represent that inseparable chain of Russian literature,<sup>17</sup> between which Gogol is the strong voice of Christianity and the writer from whom the literature of the whole century began to emerge.<sup>18</sup> The nineteenth century also saw the birth of a large number of talented Russian prose writers and poets, which cannot be compared with any other period of Russian literature (due to its depth, the introduction of biblical values into literature, and its concern for Scripture). and for its explanation through literary works).

The work concludes with an extensive bibliography of Nicolae Gogol's works: plays, prose, novels, letters, these being the main sources of research. This list also includes secondary sources, including books, monographs, and study manuals on Gogol's work in which the two biblical metaphors are presented, as well as the spiritual life he practiced. A fairly large number of these sources are the list of scientific articles, which have been published in various academic and university journals within the Universities of the Russian Federation. The end of the bibliography also includes simple articles (which are not part of scientific journals or journals, but help to theologically understand Gogol's writings), Internet sources, and interviews or e-mails from researchers of Gogol's work today.

In conclusion, this paper explores the boundaries between those spiritual and secular spheres of nineteenth-century Russian literature and culture, especially the work of Nicolae Gogol. The study of the biblical metaphors Lion and Lamb motivates readers to think deeply, to search the heart, and to change their mind. In other words, the topicality of the study of these two metaphors - Lion and Lamb - in the form given in this paper (beginning with the concept of Easter, then with the study of the metaphor of the Lamb and continuing with the metaphor of Lion), can lead to a correct and clear understanding. regarding the literature of Nicolae

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<sup>17</sup> В. Б. Катаев, „Златая цепь: Чехов и Пушкин”, *Чехов плюс...*, Litres, 2013 (V. B. Kataev, din capitolul „Lațul de aur: Cehov și Gogol”, din cartea *Cehov plus ...*, Editura Litri, 2013), pp. 5-10.

<sup>18</sup> Алина Бодрова, Татьяна Трофимова, Кирилл Головастиков (Иллюстратор Соня Уткина), „Вся русская литература XIX века в 230 карточках” (От публикации «Слова о полку Игореве» до последнего романа Толстого) (Pentru o privire de ansamblu a tabloului literaturii ruse din secolul XIX, vezi articolul autorilor: Alina Bodrova, Tatyana Trofimova, Kirill Golovastikov (Ilustrator Sonya Utkina), „Toată literatura rusă a secolului al XIX-lea în 230 de imagini” (De la publicarea „Campaniei lui Igor” până la ultimul roman de Tolstoi) publicat pe 7 august 2017 în *Arzamas*), <https://arzamas.academy/mag/448-literature> (accesat la data de 06.01.2021).

Gogol, but also of the three Russian writers of the 19th century (Dostoevsky, Krilov and Sologub).

This research focuses on the biblical image of Lion and the Lamb in Gogol's work, as well as a small comparative study of Gogol's work and the works of the three classical Russian writers that contain the metaphors Lion and Lamb. The uniqueness of this work lies in the analysis of an important biblical metaphor for the flourishing period of Russian literature that proved to be vital for the entire Russian culture.